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stitutions on page 692. Regretting the oversight, this note is offered in correction.

PHILIP P. CALVERT

#### QUOTATIONS

##### CLERICAL HEALING

THE announcement made a few weeks ago by the rector of an Episcopal church in this city, that he was going to take up the practise of medicine as a part of his clerical work, calls renewed attention to this curious movement. While it was confined to the Emmanuel Church people in Boston it was generally regarded as a sort of Neo-Eddyism, one more of the many queer fads with which the citizens of that town are wont to amuse themselves, and little more was thought of it. Now, however, two at least of the Episcopal churches in New York are going to adopt the Emmanuel plan of treating disease, and doubtless some of the rectors of other churches in that denomination will be ready to join the ranks of irregular practitioners. It is time therefore to ask what the movement means, and why physicians, even trained neurologists, are to be found lending themselves to the movement and supporting it by voice and pen.

The first question raised by a perusal of the official book of the Emmanuel movement, is, why? Why clerical healing, and why the limitation of clerical healing to functional diseases? We do not find either question answered satisfactorily in this book and we do not see how they can be answered. If the physician is to entrust the care of his patients to the clergymen why not to the lawyer? The latter is as much the confidant of his clients as the minister of his parishioners, and could speak just as authoritatively to the subliminal self of the sick. But the physician ought to be able to speak with much greater effect. When he can not, the explanation must be found in that curious state of mind which leads the ignorant to trust the confident amateur rather than the professional, to pin greater faith to quack remedies or grandmother's simples than to the prescription of the physician. The skilful physician despises no remedy which may benefit his patient, and

if he believes a word from a sincere and tactful minister of the gospel will help, he is glad to send, and often does send, the sick man to the clergyman. As physicians we should regret indeed to lose the powerful therapeutic force that resides in religion, but it does not follow from this that we are ready to welcome the priest as a fellow practitioner of medicine, or even to acknowledge that he can exercise that function in the public and wholesale way of the Emmanuel rectors without the danger of doing far more harm than good.—*Medical Record*.

#### SCIENTIFIC BOOKS

*Traité de Géologie: I. Les Phénomènes géologiques.* By MONS. EMILE HAUG, Professeur a la Faculté des Sciences de l'Université de Paris. Pp. 536. Libraire Armand Colin, 5 rue de Mézières, Paris, France. 1907. Price, 12 fr. 50.

Though primarily intended for the use of French students, Mons. Haug's excellent volume, recently published, is worthy of study by American geologists. A text-book or treatise dealing with the whole subject of geology should be a sort of clearing-house wherein is struck the true balance of competing ideas, suggestions and hypotheses, so far as that is possible in the progressive science. Only the first part of this newest treatise, that relating to the geological processes, has been issued, but it is fair to suppose that the author's conception of the principles of geology is rather fully presented. At the very first one is struck with the compactness of thought and expression throughout the work; Mons. Haug is to be congratulated on his success in preserving a very readable style while packing into his chapters a truly remarkable amount of fundamental material. The author has not followed the beaten track and the pages are full of valuable new thoughts.

The work is unusual in its order of treatment. The complex is considered before the relatively simple; geosynclinals, metamorphism, orogeny, epeirogeny and igneous intrusion are discussed before underground water, weathering, and river, glacial and